Volume LXVI CHICAGO, JANUARY 19, 1911 Number 21

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The fields were silent and the woodland drear,
  The moon had set, and clouds hid all the stars;
And blindly, when a footfall met my ear
  I reach'd across the bars.

And, swift as thought, my hand was clasp'd in thine,
  Though darkness hung around us and above,
Not guided by uncertain faith to mine,
  But by the law of Love.

I know not which of us may first go hence
  And leave the other to be brave alone,
Unable to dispel the shadows dense
  That veil the life unknown;

But if I linger last, and stretch once more
  A longing hand, when fades this earthly day,
Again it will be grasp'd by thine, before
  My steps can lose the way.

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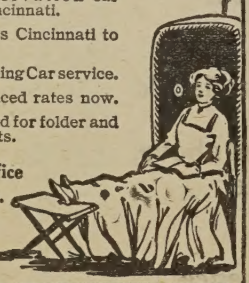

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UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN "

Vol. LXVI. THURSDAY, JANUARY 19, 1911. NUMBER 21.

IN TUNE.

A distant star, a soul, a dream,—
A world grown dim, a world grown bright,
From lonely space a beam of light,
From the heart of day to the heart of night,
From the Soul of God to the soul below,
From the pulse of life to the pulse grown slow,
A beam of love, a peace to grow,—
A star, a soul, a dream.

DONALD FULLER.

Of the many attempts of wealthy men to relieve themselves of the opprobrium of hoarding, none is more unique than that of Mr. Fels, the multi-millionaire soap-maker of Philadelphia. Recently he passed through Chicago and gave an interview to a representative of the *Chicago Israelite*. In this interview he declared his intention to use much of his vast fortune of eight or more million dollars in the propaganda of the single tax reform, which would make the accumulation of such a fortune as his impossible. To quote his own words, "Swollen fortunes for the few and prohibitive prices for the many are the direct result of special privileges." These special privileges are the result of unequal taxation and the favoritism of the tariff. There is a "Joseph Fels Fund" already established which gives to England twenty-five thousand dollars a year, to Denmark five thousand, and so on until a hundred thousand dollars a year is given for the alleviation of poverty, the propagation of a more rational method of taxation and a more just distribution of wealth.

Must the senatorial toga be guarded by the same safe-guards as the gallows? Cannot the United States Senate rid itself of reproach on evidence less definite and conclusive than that which would commit the wearer of the toga to the gallows? Should not an United States senator be, like Cæsar's wife, above suspicion? Is not here a place to apply the Bible standard? The man who would be senator should avoid the "appearance of evil." There is but little doubt in the minds of right-minded citizens of Illinois that Senator Lorimer, all the way up, through his entire career, has been allied with low standards, with tricky men, with interests that have not hesitated to use money to pervert legislators and to promote private interests. The same paralysis that seems to have overtaken the majority of the Senatorial Committee is now at work in Springfield, trying to avoid further exposition of the rascality that led to the scandalous procedures which made William Lorimer a senator of the United States, outraging the dignity of that position, humiliating the state of Illinois, and misrepresenting its standards of integrity, intelligence and public spirit. Let the United States Senate relieve itself of such a reproach and disgorge the offensive intruder.

We print in another column the address of Julius Rosenwald, the wealthy head of the Sears-Roebuck mail-order house of Chicago, in which he offers twenty-five thousand dollars to Chicago or any other city in the United States that will raise an additional seventy-five thousand for the purpose of erecting a Y. M. C. A. building for the benefit of colored men. We commend the generosity, still more the open-mindedness, the cosmopolitan spirit of this Jew who recognizes the need of another race that is suffering as his own people have suffered so long from an unjust race prejudice, an unkind discrimination against an inheritance of blood for which they are not responsible, which they cannot change, and of which they have no reason to be ashamed. The contribution of Mr. Rosenwald, like that of Mr. Joseph Fels referred to in another note in this paper, indicates how the Jew of the Twentieth Century in the United States of America is becoming more and more a citizen of the world, a true American in sympathies and in spirit, a democrat in the most fundamental sense of the word, one who feels the ties of brotherhood knitting into one family all races and conditions of men. Let the Gospel as interpreted by Joseph Fels and Julius Rosenwald find appreciation in Christian pulpits and at Christian firesides, that the Kingdom of the Nazarene, the Kingdom of Good Will and of Justice, the Kingdom of Israel's prophets, may come more speedily.

The contest for the mayoralty of Chicago is beginning to wax warm. Once more the leaders among the right-minded citizens have decided that they will do nothing except abide by the decision of the dominant parties and then choose the lesser of two evils. Of course the better element in both parties will do what they can to present an acceptable candidate. On the Republican side Professor Merriam, who has made

such a notable record in the City Council, is being put forward by the honorable citizens. Ex-Mayor Dunne represents a similar constituency in the Democratic party, but we fear there is little probability that either one of these excellent men will win out at the primaries. Obviously the "Interests" and the "Machine Politicians" on both sides have little interest in the nomination of such men. What organizations and limitless money can do in the interest of partisanship, the liquor interest and the boodler element, will be done to defeat these men, in which case the honest voter will have been once more tricked into helplessness. If the better elements in both parties had but taken time by the forelock and given notice that they would rally around a worthy candidate, put forth independently of party politics and partisan manipulators, we believe such a man could be elected. There is no hope for Chicago or any other great city until the decent men declare their freedom from the guiding strings of party politics and partisan interests, such as have no connection whatsoever with the good administration of a great municipality. How long? oh, how long?

Charles Sumner and the Peace Cause

At a recent celebration in Boston, on January 5, of the centennial of the birth of Charles Sumner, at which the various aspects of Sumner's great work were commemorated by various speakers, Edwin D. Mead, at the afternoon meeting in Park Street Church, treated Sumner's lifelong service for the cause of international peace.

Mr. Mead expressed his profound gratitude that Park Street Church, with its noble spire pointing to heaven, still stands by Boston Common. There, he said, may it ever stand; and as the years go on may it become the place of many meetings as influential in the cause of righteousness as the illustrious meetings which have been held within its walls in the past! Hardly had the church been reared when it received a new consecration by having sung within it for the first time the beautiful hymn, "My Country 'tis of Thee," which has become the dearest of all our national hymns to the popular heart. That hymn sang of our country as the "sweet land of liberty" at a time when the country was half free and half slave; but it truly expressed the republic's ideal, and truly prophesied the thing which should be.

Here, in 1829, on the Fourth of July, Garrison made his first speech in Boston in his war against slavery; and here, twenty years later, in 1849, Charles Sumner made his greatest speech in his life-long war against war. There stand in Boston statues of Sumner, Garrison, Andrew, Horace Mann, Channing, and Theodore Parker. Every one of these great warriors against slavery was a warrior against war. When the International Peace Congress was held in Boston in 1904 the foreign delegates went to Mt. Auburn and laid wreaths upon the graves of Sumner, Channing, Noah Worcester, Longfellow, Lowell, Holmes, and Phillips Brooks, the seven great apostles of peace whose bodies rest there. They might have gone to Concord and laid a wreath upon the grave of Emerson; and they might have gone to Amesbury and laid a wreath upon the grave of Whittier. All of these men were active workers in the peace cause, which has become the commanding cause of our own time, as most of them were active in the anti-slavery cause, which was the specially commanding cause of their generation. Mr. Carnegie has rightly said that as the great duty of Lincoln's generation was to put a stop to man-selling, so the great duty of our generation is to put a stop to man-killing. These two great causes of human rights go together; and as we commemorate today the greatest champion of anti-slavery in the senate, we remember with gratitude and honor that he was also the greatest champion in his day of the cause of peace and the better organization of the world. The one cause like the other occupied his earnest thought and devotion during his whole manhood. It was indeed in the interest of the peace cause, and not in that of anti-slavery, that he began his public career, with his famous Fourth of July oration at Tremont Temple, in 1845, upon "The True Grandeur of Nations." The true grandeur of nations, he said powerfully to Boston and the country on that occasion, lies not in its roll of "famous victories," with their terrible harvest of slaughtered men, but in national service for the brotherhood of nations and the welfare of humanity.

In 1849, here in Park Street Church, he delivered his second great address upon the cause, the address entitled "The War System of Nations," an address yet more thorough and powerful than the first. His service for the cause continued untiringly. In 1870 came the searching address, delivered in many places in the country, upon "The Duel Between France and Germany," in which he showed that wars are simply the duels of nations, and destined, like the duels between men, to give place to the judicial settlement of quarrels in the courts, as soon as nations become truly civilized. It is not too much to say that Charles Sumner's great addresses upon war and peace remain the most powerful impeachment of the war system in brief which even today is to be found in the libraries. When he died he bequeathed $1,000 to Harvard University for an annual prize for the best essay by a student of the university upon the legal methods of superseding war. He emphasized in this the great importance of the education of our people to ideas of international peace and justice. Let us, on this great anniversary, devote ourselves anew to the information and training of our people in the noble principles for which Sumner stood his whole life long.

A Notable Benefaction

Mr. Julius Rosenwald, President of Sears, Roebuck & Company, on Sunday, January 1, 1911, with others addressed a meeting attended by five hundred carefully selected colored men in Odd Fellows' Hall, 3335 South State Street, to launch a movement to raise $150,000 for land, building and furnishings for a South Side Department of the Young Men's Christian Association of Chicago. In presenting his gift of $25,000 to the Chicago fund, Mr. Rosenwald made the following significant and generous announcement in the interests of the colored race throughout the country:

Gentlemen: I do not know how to make a speech, but I do like to get up when occasion offers and tell people how I feel on certain subjects, and this is one of the subjects on which I have felt keenly for a long time. This, as you know, is the season which is proclaimed to be the season of Peace on Earth and Good Will to Men. It sounds fine. And I do not believe there could be a better ideal to work to than that one, but I am afraid up to this time it is only an ideal. Not that it is not getting closer to the point when we can say that the condition actually exists, but up to this time it seems that it is only a nice thing to talk about. We speak of Peace on Earth and Good Will to Men, but it is a long way from realization and nobody appreciates it more than the man who is at a disadvantage, as the colored people of this country are and have been, and I want to say to you that I also belong to a race that suffers and has suffered for centuries. You probably imagine that the colored people are the only people who don't get the rights that they are entitled to and that they should have, but if it is any consolation to you, I want to say that there are white people who suffer a great deal more, who have a great many less advantages in what are known as civilized countries, than the colored people in America suffer. The nation that I belong to, or the race, as it is sometimes called, the Jewish race, which dates back thousands of years, and, like yours, dates back to a time when they were known to be in slavery, has been persecuted and has been legislated against in all countries of the world ever since that time. In Russia today the Jews of that country are persecuted in a way that you, gentlemen, would not believe if you have not informed yourselves on it. They are white people, the same as their neighbors, so it is not a question of color, but they belong to a different religious faith and they are men enough not to give up their religious faith. They would suffer rather than give it up. These people are tortured; they are not permitted to enter the schools of the country; they are kept within certain districts and not permitted to live outside of them in a good many of the towns in Russia. The government encourages persecution at different times. There have been massacres there from time to time in that which is supposed to be a civilized country. I only mention this to console you, if it is at all consoling. It is not a matter entirely of dark skin that creates persecution, or, if that is too strong a word, that creates the condition by which you don't get the rights that you are entitled to. And when these people have suffered for thousands of years you ought not to feel very badly at the progress you have made in the last thirty or forty years. You have got a great deal more to hope for than the Jews of the world have had since the time they were in slavery. You would probably think it very odd if I told you that I, as a Jew, could not even get into Russia—they won't let the Jews on the outside get in and the Jews that are in there would like to get out. So you see you are not the only ones who don't have all the rights you would like to have. I even don't have all the rights I would like to have. You would also probably be surprised to know that there are very large organizations of men in clubs in the city of Chicago, representing what you might call the best type of citizenship in Chicago, that would not admit a Jew to a club that they belong to, although they call it a club of University men. I do not want you to feel that I have an axe to grind, because I couldn't get in even if they admitted Jews, as I am not a University man. I am not at all hurt by the stand this club takes. Personally I have no quarrel with any man who takes that position. I believe that the Jew has a good chance in this country and gets lots of liberty, and I believe if he behaves himself properly and shows himself the proper type of citizen, he will some day come into his own, and I believe exactly the same way about the colored man. You have only to do the same. Have an ideal and believe in it. I am sure things are improving, though possibly slowly, but there is no question about the improvement, and it takes generation after generation. I told you of the Jews in slavery and in a measure it still exists, but they are persistent and go along in the even tenor of their way trying to do what is right. Not all of them do right—not all of the colored people do the right thing, but you have the consolation of knowing that not all the white Christian people do the right thing.

Now as I told you when I started, I am not here to make a speech, but when Mr. Messer started the ten-day campaign last spring to raise that $350,000,—which was a magnificent work, and I do not believe any other man in the United States except Mr. Messer could have accomplished it,—when he started on this work I was invited to a luncheon, and at this luncheon something was suggested about my contributing to this fund. I said to Mr. Messer (I think we had a talk on the subject once or twice before), I said to him: "I won't give a cent to this $350,000 fund unless you will include in it the building of a Colored Men's Y. M. C. A." He said: "I would like very much to do that, but it is impossible at this time, but I won't forget it." He came to me some time ago and said: "We are ready to start on that Colored Men's campaign." I told him that was the best news I had heard for a long time and I want to get in on it. So after talking it over he arranged to bring Mr. Moorland down, who is one of the International Secretaries of the Colored Men's Department, and we had lunch together. I talked the matter over with them because I had in my mind something that was more far reaching than a Y. M. C. A. in Chicago alone. You might think that funny, for a Jew to encourage the building of Y. M. C. A. institutions, but I do not believe there is a better work done anywhere in the world, so far as I know, than the work done by the Y. M. C. A. I do not believe that I am less a Jew because I am willing to see the Y. M. C. A. prosper. I believe their prosperity is the greatest thing that this country can have and to that end I made this proposition and I will read you what I have agreed to do for the Y. M. C. A., for which I want to say to you that I do not wish any thanks, because I think it is a great privilege and the more they do of it the better I will like it. I should like very much to see one building go up every month. Mr. Moorland informed me that he didn't think he

could build them as fast as that; but if he could I should be very glad of it.

THE LETTER

The Young Men's Christian Association of Chicago.

Gentlemen: I have been considering for some time the question of the best method of assisting the colored people, particularly in our large cities, in securing such facilities for education and recreation as are afforded to others through your organization in Chicago and similar organizations in other cities. It has seemed to me that both in the interest of the colored race and in the interest of the country, it is essential that there should be in every community in which there are large numbers of colored people, a building primarily for men and boys, devoted to such purposes for their use. They have not as yet, in their own ranks, a sufficient number of people whose means would enable them to establish and adequately equip such institutions, and it is therefore, in my judgment, the duty of the white people of this country, irrespective of their religious beliefs, to evidence their interest in the welfare of these, their neighbors, by assisting to supply this need.

In order, however, that such institutions may be successfully managed, it is important that some permanent organization take the matter in hand; and in my judgment there is no organization better suited for this work than yours. If you will, therefore, undertake the task of raising funds in Chicago, and in any other cities of this country, for the purposes aforesaid, it will afford me great pleasure to contribute the sum of Twenty-five Thousand Dollars ($25,000) for such an institution in every community in which, by popular subscription, you shall raise within the next five (5) years the additional sum of at least Seventy-five Thousand Dollars ($75,000), the entire sum of not less than One Hundred Thousand Dollars ($100,000) to be devoted to the cost of the land, building and furnishings of such institution.

It shall be within your discretion to determine in what communities you shall endeavor to raise the funds for such an institution; but no such building shall be erected until you shall be satisfied of the ability of the local organization, which will own and manage it, properly to administer and finance the local work.

Upon the statement by you, within the next five (5) years, through L. Wilbur Messer, General Secretary, and William J. Parker, Business Manager, or their successors, that bona fide subscriptions of at least the amount of Seventy-five Thousand Dollars ($75,000) have been raised for the aforesaid purpose in any community, and that in your judgment the local organization is able properly to administer and finance the proposed work, my obligation as to the proposed institution in that community shall become absolute, and shall be paid through you as soon as the sum of at least Fifty Thousand Dollars ($50,000) of the amounts subscribed shall have been actually expended for land and building.

ANOTHER GIVER

Mr. N. W. Harris, in announcing his own gift after Mr. Rosenwald had spoken, minimized his personal generosity by the praise he gave his fellow-benefactor. "Mr. Rosenwald's gift," he said, "will stimulate the race throughout the country. It will furnish many centers from which will radiate not only fresh hope, but powerful educative and uplifting forces." Mr. Harris further said: "I do not hesitate to say that Mr. Rosenwald's gift will prove to be the most important benefaction the colored race has received since the emancipation proclamation. I have been interested in the progress of the negro for some years. My son, Professor N .D. Harris, of Northwestern University, is the author of a book on 'Negro Servitude in Illinois,' with which, of course, I am familiar, and my sister made a study of the negro question while she was teaching in a college in the South. My first active efforts in behalf of the race began with my supporting two visiting nurses who work among the negroes of Chicago. The idea that the Y. M. C. A. might be enlisted in the movement to uplift the negro came with my membership in the International Committee of the Y. M. C. A."

I have always regarded the negro question as one of our great national problems. They are here, we brought them here, and it is our duty to protect and help them. Unless we do help and protect them the time will come when they may prove a great national evil. I am particularly pleased to meet with such a large representative body of the colored people of Chicago, especially as the object is to consider the best methods of developing and improving the young manhood of the colored race in Chicago. You are citizens of our great city and a part of it. In view of the condition of your race, you are laboring under many disadvantages.

Two hundred years ago your ancestors were barbarians; but so, also, were the inhabitants of England 2,000 years ago. Their early development and civilization were slow. Your race is in its early development among the races of the world, hence it is especially important that your young men should be trained to work and take advantage of all the many opportunities that they have along industrial, moral and religious lines. You must, as a race, develop yourselves. Your destiny is in your own hands. Any class of people who have among them a large proportion of loafers cannot advance. Your race, however, is undoubtedly advancing and your presence here this afternoon shows a great interest in the development and improvement of your young men so that they may become creditable citizens of our great city. Your numbers have steadily increased in the city of Chicago, and there are probably 100,000 colored people in Chicago today, and in a few years there will be a quarter of a million.

There are not sufficient playgrounds nor proper places for the amusement of your young men. There is no gymnasium among them. You must give the young man proper amusement of an elevating character, opportunity for physical, moral and religious development, otherwise he becomes demoralized and a criminal by no work, no play and all loafing.

I cannot urge you too strongly to develop a higher standard of manhood, morality and industry among your young men, otherwise your race will be crowded downward by all the other races of the world which are advancing. The lowering of any race in our great city of Chicago has an unfavorable influence in politics and morals, on crime, in the value of property, and on other important subjects of our metropolitan life.

But in the rapid development of a high standard of manhood, morality and industry, a practical and systematic basis is quite essential. As a member of the International Committee of the Y. M. C. A., I have found this organization most effective in systematically uplifting not only a single class or type, but different classes and peoples. Our work among the railway men has been especially successful. It has materially reduced drunkenness and improved the moral character of the men to such an extent that

they do better work, have fewer accidents and by reason thereof receive better pay. These favorable results have been fully established and to such a degree that the railway companies have aided their men materially in the building of railway Y. M. C. A. buildings. The same favorable results have been obtained among other classes of working men, such as miners, etc. I see no reason, however, why similar results should not be attained among the colored people of the United States, and particularly among those of Chicago.

For a colored Y. M. C. A. in this city, if established, would appeal to your people not simply as a religious institution pure and simple, but through its athletic and educational facilities it would offer practical and tangible inducements. Games, athletic contests, exercises and lectures are in themselves forces for good, but their greatest benefit cannot be realized unless those concerned are under uplifting influence, unless they strive in an atmosphere which is in its widest sense Christian. With a Y. M. C. A. building of your own, having a gymnasium, a swimming pool, and rooms for lectures along industrial as well as religious lines—all being supervised by men of strong moral and Christian character—your young men would be enabled to improve their effectiveness as tailors, barbers, waiters, engineers, porters, and in other lines of business in which they are employed.

I have given considerable thought as to how money could be used to the best advantage of the citizens of Chicago, especially those who need it most, and after several years' investigation I have become convinced that a colored Y. M. C. A. offers a very exceptional opportunity. It is a work which is of vital importance to both races, and it is the duty of the white race to offer material aid and suggestion. The father who despises one of his children because it is weaker than the others, physically or mentally, is branded as a savage. The boy who lords it over another under his size is promptly called a bully and a coward; no less so will the race that deals unfairly with the weaker and more infantile people be judged worthy of its heritage.

Wishing to do my part, therefore, toward aiding you in this important enterprise for the benefit of the present colored young men of Chicago, and those to come, I agree, on this New Year's Day, to contribute $25,000 toward the erection of the proposed colored Y. M. C. A. building, provided $125,000 is raised therefor within a period of six months. I know it can be done, and you will, I am sure, do your part not only in the building but also in the future management of your Association.

Subsequently an additional $25,000 has been announced as coming from Mr. Cyrus McCormick and it is understood that the remaining $50,000 has been practically secured by the colored people of Chicago. Let the good work go on.

After the strict laws against the liquor traffic had been enforced for some time in Kansas City, Kansas, a large shoe merchant stated that he was astonished at the increase in the sale of children's shoes! When the saloons were shut, the children could be shod, but when the fathers drank, the little ones went with bare feet over ice and snow!' And yet there are prominent men among us who invoke the aid of the Goddess of Liberty to compel the children to go with bare feet!

THE PULPIT

What Religion Means To Me

A Personal Retrospect and Confession

There lies before me a closely written manuscript of more than two large folio pages, dated thus:

"May 1st, 1705. My Last Words To my Children."

It is signed thus:

"Your Dying father J. H."

It was written by my ancestor, John Higginson, minister at Salem, Massachusetts, who survived for more than three years after this manuscript was signed, dying on December 9, 1708, at the age of ninety-two. The following passage gives better than any other, perhaps, the keynote of the whole communication:

"*Secondly* "Keep up family Religion family Prayer & Reading ye Scripture & family Cattachizing in Mr Cottons Cattachism—Teaching all ye family yt are Capeable to Read Asking wt they Remember of ye Chapt Read & ye Sermon yt they have heard."

Being, as I now am, the nearest hereditary representative of the writer of this counsel—belonging to the seventh generation from him and having attained within nine years of the age at which he died—it fairly devolves on me to inquire how far the family life around me in the community and that of my own household in particular, can be regarded as meeting the test implied in his formula—a statement of doctrine entirely free.

It must be admitted that, so far as my own branch of the Rev. John Higginson's descendants were concerned, "family prayer and reading the scripture" constituted the only part of his formula fulfilled by me and that only to the year of my mother's death, now many years ago. Since the time from which my own memory dates—more than seventy years ago—there can have been no strict "cattachizing" in our immediate family, whether by Mr. Cotton's "Cattachism" or any other. Nor can I remember, as the youngest of a large household, to have been habitually questioned on chapter or sermon. There were family prayers in the morning, but I think not in the evening; and these services consisted largely of daily selections from the New Testament, my mother having indeed published a small volume of such extracts, chosen by herself. Prayers were devoutly read from a book prepared for Unitarians, possibly by her—we all kneeling while this went on.

The home service had been conducted during his life by my father, a layman, yet a pillar of the church and chief organizer of what is now the Harvard Divinity School. I associate his ritual chiefly with the perhaps useful experience of my being shut once in the closet for a short time for making some childish noise during this service. This brief imprisonment clearly did not crush my youthful spirit, for on my discharge I even tried to restore peace, as I remember, by asking after an awkward pause, whether a promised spade and rake had arrived for me from the village shop, when my father replied, with a tone severer than I had ever before heard from him, "No spades or rakes for a little boy who makes a noise in prayer time." It was the only censure or punishment that I can associate with him—he dying when I was but ten years old—and it

was surely a gentle recollection in the case of one who had, in the day of Boston's greatest commerce, been the owner of more than fifty ships, until ruined by Jefferson's embargo.

After my father's death, the practice of prayers and grace at table had the dignity and sweet associations which belonged to every memory of my mother; yet it is perhaps an instructive outcome of the whole series of experiences in this direction that I have never practiced these functions, in my own household, although I may have invited some clerical relative to say grace, when present as my guest. Of late years, when asked to do it, more and more rarely, at the table of others, I have done it, if at all, in the terse and reverential words which I first heard on dining at Trinity College, Oxford, England,—"Benedicto benedicatur," which may be loosely rendered, "Blessings to the Blessed One."

That I am able to use this phrase without either reluctance or dishonesty shows that I can still say with "Festus" in the book of that title so eagerly read by many in my youth and still retaining much of its charm for me, "With all his doubts he never doubted God." I can truly say that I never suffered from this doubt, as did so many whom I knew in my youth and whose mental struggles sometimes cost them lifelong invalidism. Nor had I, on the other hand, the milder struggle, yet representing such a contest to so many minds, of reluctantly convincing myself that the Hebrew and Christian Scriptures were not technically and verbally infallible. Ever since I can remember, as it now seems to me, I have been taught that Jesus Christ was simply the spiritual head among mankind, around whose head clustered myths and fables as inevitably as about Plato or Buddha. I have always thanked my parents for providing me in youth with the privilege which Dr. Channing attained only in old age—as he told his only son, who told me —the privilege of "dwelling more and more on the simple humanity of Jesus."

Going still further than this, I came to dislike all prescribed or formal prayer, preferring rather to hold with the early Friends that "the spirit bloweth where it listeth." On the other hand, as no one can doubt the occasional impressiveness and desirableness of joint worship, I have sometimes thought it would be pleasant and ennobling to dwell in a house situated half way between the very simplest Friends' Meeting House in one direction and some gorgeous temple of the Russian service, as I have seen it in Paris, with its noble and stately black-bearded priests, its superb chanting and its great reverential congregation, kneeling pewless, side by side, princes and paupers alike. I could then have on any Sunday my choice in religious ceremonies, between the most elaborate and the simplest, and could under either of them respond *Benedicto benedicatur.*

In looking back at the early and formative period of my life, I cannot see that any technically religious influences were strong upon me, apart from my mother's, although I can remember some few such from Dr. James Walker, who preached in the Harvard College chapel. Something of such influence may also have come later from the preaching of James Freeman Clarke and of my cousin William Henry Channing; yet neither of these detached himself wholly from the old Unitarian traditions, which had no real hold upon me, even in the theological school.

There was in my blood, as with most of my name and race, a spirit of public service, combined with an impetuous and active temperament. Under other auspices I might have become a foreign missionary, but one of a rather unmanageable description; or, under other influences still, an outlaw by land or sea. I had also, personally, a habit of reticence, and of keeping unfinished projects to myself.

The personal influences which most swayed me were those of Emerson and Parker in the domain of pure thought; of Garrison and Phillips in the direction of reform. It must be remembered that the churches which then surrounded us were mainly conservative, and even so enlightened a man as the Rev. A. P. Peabody strove to encourage my mother and sisters about me by saying that my apparent radicalism was a common trait of youth, which time would probably remove. This certainly has not happened, but the power to co-operate with those under different training or tendencies has grown with time. There has never been a moment, however, when I did not feel grateful to have been born and reared under just the influences of what is now commonly called "The Transcendental Period."

The tendency of modern thought has now brought happily together many who once seemed separated in the very processes of mind. Plenty of hard problems remain to puzzle us—ranging from the visible daily facts of human tragedy and crime to the unrevealed mysteries of life, death and immortality. Yet there is no doubt that human thought advances, as to the things that are essential: When we turn, for instance, to Luther's "Commentary on the Galatians," as first published in English (London, 1535) and trace the contests, there described as actual things, between "white deville" and "black deville," beings who are constantly warring for the soul of every human being, we feel that there was little difference, three centuries ago, in the seeming prospects of the sinners and the saints.

And when we consider, on the other hand, that the very word "theodicy," now so dear and valuable, was not to be found in English dictionaries, such as Johnson or Richardson or Walker, down to the year 1839, and that it first appeared in Webster, in 1840, with this fine definition, "A vindication of the Justice of God in ordaining or permitting natural or moral evil;"—it is clear from this that we have taken a new march beyond the sternness of our Puritan ancestors, and may hope that life itself is yet on the way to become more serene, more joyous and more hopeful.

Ever since I studied the story of Buddha, it has seemed to me that while Jesus still remained in advance of him it was no more marked than Shakespeare's supremacy over Milton, perhaps less so. Ever since I have thought of that, I have read the New Testament with far more and not less of interest, and kept Buddhist books—such for instance as Max Muller's translation of the Dhammapada—within easy reach. I have a little book, "The Imitation of Buddha," as close to me as the Christian gospels, and almost as useful.

If called upon to say whether I have absolute *certainity* of personal immortality, it would be too strong an expression to say "yes," but it would be incomparably farther from the truth to say that I disbelieve in it. During the period of spiritual manifestations, so called, I had some experiences which it was about

impossible to explain except by admitting a basis of truth in that faith, and I was often classed among the converts. But it was impossible either to test the experiences or follow them up. I have never for a moment believed in the resurrection of the body and have always detested the "Here lies" or "Hic jacet" of the tombstones; nor have I believed in the visible resurrection of Jesus Christ, but I have never seen anything improbable in the continued life of the soul, nor have I felt the slightest doubt in the recognition of those gone before. If there is no such recognition I should rather not follow them into a No-Man's land.

And if I, for one, were asked what words had done most during many years to preserve in me the faith in immortality unbroken, it would be the poem, printed elsewhere with this article, from a woman's pen, which presents the natural gospel of a woman's heart.—*Thomas Wentworth Higginson in the Congregationalist and Christian World.*

The Peace Movement

In a single word, the next step should be the formation of an ethical code of international relations, because not until we have international ethics can we have international law of the right kind,—simply because all law is a by-product or precipitate of morality. Not until we have international justice can we hope for international peace. . . .

Injustice is the real root of all the evils identified with war, and injustice is tolerated to-day by Russia, by Germany, by France, by Great Britain, by America; indeed, by all the great world powers. Hence the practical importance of establishing an ideal of international relations. An ideal is simply an imaginary picture of something which it is supremely desirable to have, and, as such, an ideal is the most practical thing in the world, because it is the motive power that lies behind all action, and with which even the very frankest materialist is bound to reckon.

What shocks and fairly stuns every thoughtful, ethically-minded man to-day is the frightful mortality of ideals, the deplorable decay of the ancient and honorable reverence for justice, for human rights, and for honest brotherhood, especially in the high places of our modern civilization.

What is civilization? Civilization is that which makes civics, good citizens, in a good community or city, and the indispensable condition of such a civilized state is reverence for and obedience to justice, not as a man-made law which admits of repeal, but rather as a great cosmical law which conditions civilized life and which Omnipotence itself cannot change one jot or tittle.

Now, at the very heart of that justice there lies non-aggression of the equal rights of others. And as long as it is believed that the white man has a right to subjugate and govern the black man, or the brown man, or the yellow man, because he is not the equal of the white man, so long is it absolutely idle to hope for international peace. As long as it is believed that aggression is a right that belongs to the strong because of their strength, so long will injustice endure.

At the first Hague Conference this very aggression to which I have referred was actually sanctioned in connection with the Venezuelan boundary. At the second Hague Conference a representative from Russia vigorously opposed the idea of allowing projectiles to be discharged from balloons in war, but the American representatives approved of the use of such projectiles. Only two weeks after the death of King Edward, the "peacemaker," Sir William Mather, president of the London Peace Society, argued in favor of a world league for peace, and Emperor William's representative, who was present, went so far as to say that Germany would like to take the lead in such a movement. One week later, M. Bourgeois, in his Paris speech, echoed the sentiments of Sir Willaim Mather, and ten days later Theodore Roosevelt, in his Christiania Nobel address, argued in favor of a reduction of armaments, and predicted the advent of universal peace. And yet at the self same time that these speeches were being made, each one of the four Teutonic nations represented by these men was busy increasing the naval armament by the addition of one or more Dreadnoughts to the battleships that have already been built. And this policy, far from producing a guarantee of peace, as was supposed, is proving to be a new source of danger and of dread, because these nations are just now the main disturbers of the world's peace.

When a United States senator, a Supreme Court judge and a distinguished college president, all agree that morality is the law for individuals, but force must be the law for nations; that the Golden Rule cannot be applied on so large a scale as international relations, but must be restricted to the transactions of individuals,—then there can be no question as to what the next step in the peace movement ought to be. And when you and I remember that the public opinion of average men is very largely based on the opinions of these men in high places, then assuredly the next step in the peace movement should be the formulation of an ethical code of international relations,—a code according to which the right of the weak to be protected against the aggression of the strong shall be put down as a fundamental right of human nature; a code in which the worth of the backward races shall not be determined by the degree of culture and self-realization which they have attained, but determined only by those potentialities of character and culture that are found to reside even in the very lowest; a code according to which morality shall be the law for nations, no less than for individuals. Our duties as a nation are no less chivalric than our duties as gentlemen, and a man is never so much a gentleman as when he has a consideration for the weak, as when he spurns aggression in proportion as he himself is strong.

President Jordan of Stanford University pleads for peace in the name of biology, showing that the effect of war is to cause the unfit to survive. Dr. Eliot of Harvard pleads for peace in the name of education, showing how many university buildings it is possible to construct for the price of a single battleship. President Mead of the American Press Association pleads for peace in the name of economics, showing the awful monetary waste and the terrible economic inefficiency that the war superinduces; and his gifted wife, Lucia Ames Mead, pleads for peace in the cause of sentiment, picturing the awful, ghastly horrors of war, and hoping thereby to generate the sentiment that shall lead to the extermination of war.

But excellent and necessary as all these appeals are, not one of them reaches down to that injustice which is the fundamental, immediate cause of all the horrors of war, and that injustice, in turn, reaches down to the brute inheritance of human nature. . . . . It is bloodthirstiness that is still in human nature, the thirst for power, for pomp, for glory, for possessions. These are the root causes of war, and consequently the function of our ethical movement with reference to the peace question is very near at hand and unmistakable.

Sixty years ago the inspiring trumpet-call of our American prophet was 'Hitch your wagon to a star.' To-day, if Emerson could appeal to us, his bugle-note would be one of warning and rebuke, 'Don't hitch your star to a wagon.' Don't hitch your conscience to all wrong in exploitation and oppression of the weak; don't hitch your intellect to falsehood in denial of the rights of man; don't hitch your Declaration of Independence to an expansion policy that means, not growth, but bloat; but hitch your wagon of prosperity to the star of righteousness, hitch your Hague Tribunal to the star of international ethics; hitch your peace wagon to the star of justice. For, before we can have international law, we must have international ethics, and before there can come peace there must come justice. ALFRED W. MARTIN.

An Address before the Ethical Society, New York.

The Religious Press and the Temperance Cause

Four main highways open before us: (1) The discoveries of science that alcohol is a life-destroyer, confirmed by common experience, as in industry and insurance, that total abstinence is the supreme wisdom and the only safety; (2) The wide and convincing publication of these vital facts by pulpit, press and school to guide personal conduct and create public opinion; (3) The incarnation of temperance principles in character and their incorporation into social customs by the Christian nurture of the churches, aided by all special organizations; (4) The enactment and enforcement of laws to give effective expression to common knowledge and conviction, to diminish temptation and to restrain greed,—the task of the state, to be pushed continuously just as far and as fast as public sentiment warrants. Attention is here asked to the work of temperance publicity which ought to be done by the religious press.

The Master's command to preach the gospel and disciple all nations includes the teaching of all these essential facts now known respecting temperance, which is a word that must be given a modern meaning. We must no longer be slaves to its etymology in a dead language, but revise it up to date, as we do other terms, and make it express the living truth. These modern facts are as much a part of Jesus' message as the Golden Rule or the parable of the Good Samaritan. He promised to send the spirit of truth to continue the work of instruction, and the clear discoveries of science, making known the facts of God's universe, are parts of Christ's divine commission to us. The church must, therefore, in the work of evangelization, inculcate these temperance truths as supremely obligatory. They belong to the twentieth-century edition of the glorious Gospel of the blessed God.

The religious press, then, has no greater duty to perform than to publish and enforce the gospel of temperance. It stands at the very head of "applied Christianity." Its effective publicity is more than glad tidings. For, if translated into life, it will do more to gladden the world than almost any other among the redemption work of our religion. When, however, we consider not only the importance of the subject, but note how little, comparatively, is being done, it is evident that the religious press of the land falls far short of its high privilege and solemn duty in this respect, although there are notable exceptions and interest is growing, which is hopeful. The difficulty, however, with some religious editors is that which pertains to many good people: not unfriendliness to temperance, but lack of knowledge respecting present phases of the problem and inadequate appreciation of its great importance.

In the first place, the impressive discoveries of science, which affirm the destructive character of all forms of alcoholic liquors however taken (the word "moderation" in this connection must drop from the vocabularly of all sensible people!), ought to find frequent and conspicuous place in our religious journals. Unfortunately, many of these organs of public opinion have, so far, done very little to give adequate and authoritative publicity to these startling facts. As a result, not only many ministers but multitudes of intelligent laymen are still surprisingly and wofully ignorant of these subjects.

Again, these persuasive teachers of the people ought to impress upon the general public a truer understanding of the real relation which temperance bears to all other social problems. It is the fashion of the hour to exaggerate various matters which, in comparison with it, are unimportant. At best, they are secondary and palliative, whereas temperance is primary and paramount. Emphasis is often put by many prominent sociologists upon methods for human betterment which touch only superficial evils and accomplish only temporary improvement, while true temperance evangelization feeds the very roots of man's spiritual and eternal life. The religious press ought to correct these grave mistakes that are now so common and open the eyes of mankind to the fact that temperance work is fundamental. First, the prevention of the drink habit and the destruction of the liquor traffic, and then many of the other things which at present engage the hands of our superficial reformers, would be unnecessary. Religious editors ought to teach people to realize the relative values of the temperance reform and many other social activities.

Lastly, church journals ought to do vastly more than at present to educate men respecting the increasing menance of the liquor interests to human welfare. It is generally admitted that saloons make paupers and criminals, but there is no adequate realization by the masses of the extent to which men representing the liquor traffic are actually corrupting and shaping public affairs. The religious press ought to proclaim these alarming facts with sufficient power to arouse a sleeping Christian conscience to energetic and effective action.

Let me particularize. It is well known to those who study the situation that the liquor interests, through the counting-room, exert an undue and pernicious in

fluence upon many of our secular journals which, on this account, refuse to print temperance articles, suppress facts favorable to the cause or editorially belittle the movement. Now, our church papers ought to so stir men who are both Christian patriots and large advertisers that they will make their opposition to such unfair and abominable conditions felt by the management of the secular press. It is a shame that brewers and distillers should exert more influence in certain cases over these organs of public opinion than organized Christianity.

The outrageous domination of the liquor interests in various legislative halls and political conventions is equally injurious to the public welfare. The religious press ought to cry aloud until this condition is radically changed. Of what benefit that a majority of American citizens profess the Christian faith, if they allow a single business,—and that a most unholy business,—to shape laws and control officials? The question of prime importance is not how many men in our land are nominal Christians, but how much Christianity do they actually possess; not the proportion who belong to the church, but the proportion of Christ's Gospel that they live. The religious press must arouse Christian men to do something more energetic and heroic in order to destroy the liquor lobby. This can only be done by giving far more attention in its columns to the cause of temperance than it has in the past. Print the ugly facts and drive them home! Men must be stirred and organized to apply their Christianity at the city hall and at the state house before saloon-keepers arrive there, and also to continue its application after the advocates of drink have gone home.

The religious press ought to expose and destroy a multitude of harmful superstitions and fallacies which now pervert the public mind. For instance: It ought to be clearly demonstrated and forcibly shown that revenues from liquor ruin the people. Our present national policy, by which Uncle Sam uses the hands of saloon-keepers to take $200,000,000 out of the pockets of the people, when the same hands at the same time take $800,000,000 from the same people, to be given to the liquor interests,—this method of government is financially as destructive as it is morally reprehensible. Every time any government,—city, state or national,—takes, in this indirect way, one dollar from the poor man, that poor man spends four dollars or more on drink, to the serious detriment of his body, his business, his home and his neighborhood. This is ruinous personal practice and wretched economic policy! And, besides wasting his money in a manner that wastes his life, he contributes in this way to a vast corruption fund, by which the liquor trade works all manner of unrighteousness from billboard profanity to the purchase of legislators. Our church journals, as servants of Christ, must show the people the iniquity of such state and national policies, in order that reforms may be brought about at once.

The editors of our religious papers must do more than they have so far done to make the masses realize that we cannot long remain a strong and prosperous people, divided between the worship of Bacchus and the service of Christ. They must make it clear, for example, that the ten churches at the seat of a certain great university,—and, sad to say, there are too many such towns!—cannot justify their Christianity while they permit forty saloons to exist by their very side. That is not a Christianity worth having.

No man can consistently hold the cross of Christ in one hand and in the other a vote, directly or indirectly favorable to the liquor traffic. Our new knowledge respecting alcohol, like discoveries about contagious diseases, puts upon us a new and tremendous responsibility. Now that we know the truth, we must live up to it. What, under simpler conditions of former times, may have been comparatively permissible habits, are now, with the increased stress and strain of modern life, most intolerable and indefensible. The increased hazards of life make all drinking more harmful to the individual and more dangerous for the public. The church must destroy the saloon, or the saloon will destroy civilization. This the religious press must make Christians especially see and feel. —*J. H. Crooker, D. D., in The National Advance.*

THE STUDY TABLE

Heralds of a Liberal Faith*

These handsome, almost sumptuous volumes, are a monument of denominational piety and personal devotion. For ten years past they have been in preparation by many hands working under the guidance and inspiration of the editor. The three volumes contain the biographical sketches of three hundred of the leading ministers of the Unitarian fellowship in America between the years 1750 and 1900. About one-third of these biographies are reproduced from Sprague's Annals of the American Unitarian Pulpit, a work which closed with the year 1855, and has been long out of print. The remaining sketches are by writers especially fitted for their task, and they have been brought down to the end of the century. No names are included of ministers living in the year 1900. Fifty years hence a fourth volume of biographies of such may well be in order.

The editor has written a luminous introduction to the series, in which the story of the Unitarian movement in America is told in outline and the principles which controlled the work are given. These biographies narrate in a succinct and attractive manner the history of Unitarianism in this country, and are a storehouse of information and anecdote concerning the men and movements connected with its rise and development. Their value is further increased by the bibliographies which are appended to all the sketches, and which reveal to what an extent the Unitarian pulpit has been correlated with the scholarship, literature and public spirit of the American Commonwealth.

The editor has divided the work into three periods. The first book, entitled The Prophets, covers the period of Protest, describing the careers of the leaders of Unitarian religious thought during the last half of the 18th century. It sets forth the careers of Unitarian leaders like Mayhew, Gay, Chauncey, Bentley, Priestley, Ripley and Worcester, half-forgotten worthies, whose testimony and sacrifices for truth made possible the larger interpretation of later generations of theologians.

The second volume, entitled The Pioneers, deals

*Edited by Samuel A. Eliot. Vol. I. The Prophets. Vol. II. The Pioneers. Vol. III. The Preachers. Per set of three vols., boxed and postpaid, $2.85. Single volumes, postpaid, $1.15. American Unitarian Association.

with the period of Controversy and Organization which followed, and occupied the first half of the 19th century. Its illustrious names are Freeman, Bancroft, Buckminster, Channing, Tuckerman, Pierpont, Walker, Ware, and others.

The last volume, The Preachers, treats of the period of Church Extension and Spiritual Affirmation between the years 1850 and 1900. Such names as Bellows, Bartol, Clarke, Starr King, Hedge, Eliot, Theodore Parker, Furness, Gannett, S. J. May, W. J. Potter, Grindall Reynolds, A. P. Peabody and Samuel Longfellow mark the progressive changes in Unitarian theology.

Among the better known writers of these sketches are Chadwick, Gannett, Peabody, Higginson, Frothingham, DeNormandie, Crothers, Slicer and Fenn.

It remains to be said that this is a fitting and admirable collection of biographies of the eminent and devoted advocates of liberal Christianity to whom its rise and development are chiefly owing. A debt of gratitude is due the editor and his collaborators for their faithful labor. These volumes should be in every Unitarian parish and ministerial library, which the low price at which the three volumes have been placed renders easily possible. It should also appeal to many outside of the Unitarian fellowship.

C. W. W.

Notes

The most important book that fell into my hands during the past year was "The Folly of Building Temples of Peace With Untempered Mortar,"—a book by John Bigelow, our oldest and one of our ablest statesmen. The book is published by B. W. Huebsch, of New York. The object of this book is to teach the simple principle of establishing government on a business basis, of running it as you run your private affairs. When the government issues a franchise let it be on the partnership principle. In more than a thousand cities of Germany and Austria not a cent of taxes is levied. The revenues are raised from those utilities which we in America give over to a corporation, generally made up of pothouse politicians. When this simple principle is adopted, tariffs become a useless affair, without excuse for existence. I happen to know of one town in New York State which owns railroad bonds, and, being a resident of that town, my taxes are much lighter than if I lived in adjacent towns. Mr. Aldrich says he could save three hundred millions every year, at Washington, by such a plan. Money raised by tariffs and other indirect methods is spent as it is obtained, fraudulently. It is thieving half way down, and the rest of the way it is waste. Run your public affairs on business principles, and let Congress meet once in four years to inaugurate the President and pass appropriation bills. If needed for any other purpose let the President call it together. Abolish the tariff absolutely; cut out war expenses altogether; pay the national bills as honest men pay their bills, when due. Work Hamilton out of our system, and work Gallatin and Jefferson in. This book of Mr. Bigelow's is a superb arraignment of the criminality and folly alike of the whole tariff system. It puts up prices on food and clothing, and spends what it gets on "river and harbor improvements" that are never touched by the government. I am glad to say that I have been a free trader from my college days, unflinching and uncompromising. This book of Mr. Bigelow's is thoroughly sound from core to surface. It is a moral and religious argument as well as an economic one. It is great and good and right. Read it.

From G. P. Putnam's Sons I am in receipt of a charming book on "The Historic Mohawk," by Mary Riggs Diefendorf. This story is capitally told, and it concerns the most delightfully historic valley in the United States. It was the battleground of the Iroquois League, where they met the encroachments of the whites to the east, and the encroachments of other Indian tribes to the west. It is now the home of the finest dairies in the eastern states. The Dutch settled the valley as far as Utica, and just there began the settlements of the New Englanders that were on their way to take possession of the continent.

The *Outing Magazine* tells us "What an Automobile Can Do," in its January number. This is a useful article, but just now what we want to know is how far the automobile is going to settle the country problem. It is doing a great deal for the farmer who has money, but the farmer without money, or not much more than his living, needs a vehicle that will not cost him largely to keep it in repair. It seems very probable that Mr. Westinghouse's air springs will put the matter in such a shape that any farmer can afford to own his auto. If the truth is told, and we think it is, the future will show us an automobile with solid tires, that will wear for many years without punctures. In this case the grower of market fruits and vegetables can live forty or fifty miles away from market towns, and get to his customers by eight o'clock in the morning. With horsepower he cannot live more than ten or twelve miles from market. In this number of the *Outing* you will find my twelfth chapter on "How to Make a Country Home."

The *Literary Digest* is remarkably well edited always, but the number for December 24 you must not miss. I wish that everyone could have this magazine for his young people to study and digest every week. It would go a long way to keep them out of vulgar and common ways of thinking.

I suppose you have the *Technical World* and the *Survey,* if not you certainly should have them. The four magazines I have named will make a splendid quartette.

I have received from my old friend and co-worker, Jenkin Lloyd Jones, a copy of his new book, "On the Firing Line." It sounds just like him, and it does not lose one bit of the spirit of fight. It is a book that advocates the one chief virtue of right humanity, that is, temperance. We are having a good deal too much rabid and intensive talk about total abstinence. I believe in it myself, but what we want is a thorough understanding of the value of a temperate use of ourselves and of all our privileges. Nearly all the people are committing suicide by over-eating, over-drinking and over-indulgence. This is a thoroughly readable book, and will do a lot of good.

E. P. P.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

TOLSTOY'S PLACE IN WORLD LITERATURE

(Continued.)

In an essay, printed in *The North American Review*, Mr. Howells amplifies his analysis of the secret of Tolstoy's greatness as follows:

"From the beginning, Tolstoy had but two questions to ask himself: Is this the fact? and, Have I represented the fact truly? If he had represented the fact truly, as in his conscience and intelligence he had known it really to be, he had treated it ethically and of necessity esthetically; for as you cannot fail to feel in every piece of his fiction, the perfect esthetics result from the perfect ethics. I cannot otherwise explain that greatness which I recognize in every page of his where he has not wilfully abdicated his artistry to do the work of the allegorist. Where the artist and the moralist work together for righteousness, there is the true art; for it is the business of the moralist to feel and the business of the artist to portray. Otherwise you have a sermon, or you have a romance, and not the homily in which your own soul is mirrored in that of some fellow man. When he had recognized and appropriated the principle that to see the fact clearly by the inner light, and to show it as he saw it, was his prime office, all other things were added unto Tolstoy. In the presence of his masterpiece, you forget to ask for beauty, for style, for color, for drama; they are there, so far as they are not of naughtiness, in such measure as no other novelist has compassed. Every other novelist, therefore, shrinks and dwindles beside him; behind him, in the same perception, but not the full perception or the constant perception come De Maupassant and Zola and Flaubert, Galdos and Pardo-Bazan, Verga, Björnson, and perhaps Hardy—yes, certainly, Hardy in 'Jude'—with, of course, Hawthorne from a wholly different air."

The verdict of Havelock Ellis, the distinguished English scientist and critic, is surprisingly similar to that of Mr. Howells. In his book, "The New Spirit," he reviews the writings of Tolstoy as both the sincere record of deeply felt experiences and as "the work of an artist, a tragedy broadly and solemnly unfolding the misery of the world, the impotence of every scheme or impulse of charity, the light that comes only from freedom and self-development." Mr. Ellis sets Tolstoy ahead of Gogol and Turgenieff and Dostoyevsky. Gogol and Turgenieff, he thinks, owed much to outside influences, and Dostoyevsky was too neurotic; but Tolstoy was an authentic individuality. As he puts it:

"In Tolstoy we find not merely insight and realistic observation, but a breadth and sanity and wholeness that the others mostly fail to give us. His art is so full and broad and true that he seems able to do for his own time and country what Shakespeare with excess of poetic affluence did for his time, and Balzac for his. He is equal to every effort, he omits nothing that imports, he describes everything with the same calm, ease and simplicity. It makes no difference whether, within the limits of a slight sketch, he is tracing delicately the life of the drunken artist, Albert, or producing the largest literary canvas of modern times, 'War and Peace.' In 'Family Happiness' he analyzes passion, marriage, parenthood, the cycle of life, in a simple narration, a few chapters, yet nothing is omitted, and one shudders at the awful ease with which to this man these things seem to yield their secret. In 'Ivan Ilyitch' he analyzes death and the house of death, quietly, completely, with a hand that never falters. He writes as a man who has touched life at many points, and tasted most that it has to offer, its joys and its sorrows; but he gazes upon it, even from the first with the luminous and passionless calm of old age. His art is less perfect than Flaubert's, but Flaubert's intense personal note, the ferocious nihilism of the Norman, is absent. He holds life up to light, simply, and says: 'This is what it is!'"

Prof. William Lyon Phelps, of Yale University, in an essay published in The *Independent* since Tolstop's death, takes the ground that while Tolstoy lacked the humor of Gogol, the art of Turgenieff and the sympathy of Dostoyevsky, he surpassed all three "in sheer vital force." With this judgment the author of an able obituary review in the New York *Evening Post* agrees. Count Tolstoy, he remarks, was the most universal of the four writers mentioned, and this in spite of the fact that he lived almost all of his life in Russia. The force of his point is brought out by the same writer in a comparison with Turgenieff:

"Turgenieff spent a great part of his adult life abroad. Though surrounded by foreign atmosphere, that atmosphere never invaded his novels. He evidently remained to the day of his death a Russian pure and simple. His characters are Slav to the very marrow. It is impossible to conceive of them for a moment as belonging to any other nationality, whether the scene be laid in the depths of rural Russia or at a crowded Continental watering-place. His style has the brilliance and play of light of a jewel. There are few artistic and intellectual treats as delicate as that offered by the perusal of one of those severely condensed novels, which would fill thrice the space of Tolstoy's if elaborated on Tolstoy's plan; which are clothed in language that has not a superfluous syllable and that cuts like a knife. Down to the present day, he can be thoroughly appreciated only by those persons who are well versed in the finer points of the Russian tongue and Russian nature, and who can read between the lines in these productions, each of which evoked a cry and a protest from the Russians, whose tender points had been mercilessly laid bare.

"Tolstoy, on the other hand, had a mind of composite architecture: on one side Byzantine, on the other Renaissance. Lifelike as are his personages, few Russians have ever protested. They are cosmopolitan to such a degree that they can be readily understood by foreigners who possess no knowledge of the language, country or people. Anna Karenina is as true a world-type as Becky Sharp. Tolstoy's style in descriptive passages is often rugged and tautological. His effects are gained in spite of it. One never re-reads a phrase of his for its artistic beauty, as one does constantly in the case of Turgenieff."

Count Tolstoy, according to this writer, was a man of downright nature; and the spirit of the times, which was weary of the romantic school, instead of subduing these traits, bade him give them full play, follow the natural bent of a writer who had subjected himself to no stern training, and express himself in more frankly realistic terms than had been customary in novels which did not profess to be strictly and brutally realistic, like Dostoyevsky's. "As Turgenieff," the argument concludes, "excelled him in literary architecture and style, notwithstanding Tolstoy's dictum that his peasant friends spoke better Russian than the educated classes, so Dostoyevsky excelled him in realism and minute psychological analysis. But the various ingredients of spirit, heart and body were so subtly mingled in Tolstoy that, in spite of shortcomings, the verdict must stand that he has been justly accorded the rank of one of the world's greatest writers."—*Current Literature, January*, 1910.

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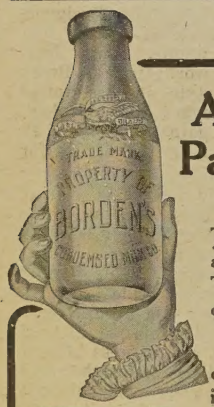

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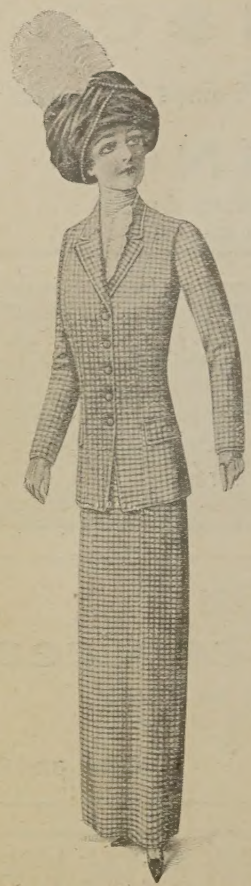

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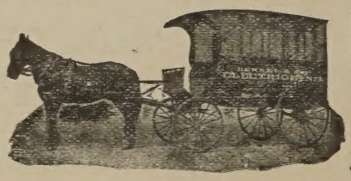

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